Pottsville

PENNSYLVANIA

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Thirty-third Annual Convention

Catholic Central Verein
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PENNSYLVANIA BRANCH

Sixteenth Annual Convention

Catholic Women's Union
Pennsylvania

August 21-24, 1926
Pottsville, Pa.

HIS HOLINESS, POPE PIUS XI

HIS EMINENCE, D. CARDINAL DOUGHERTY
Archbishop of Philadelphia, Pa.

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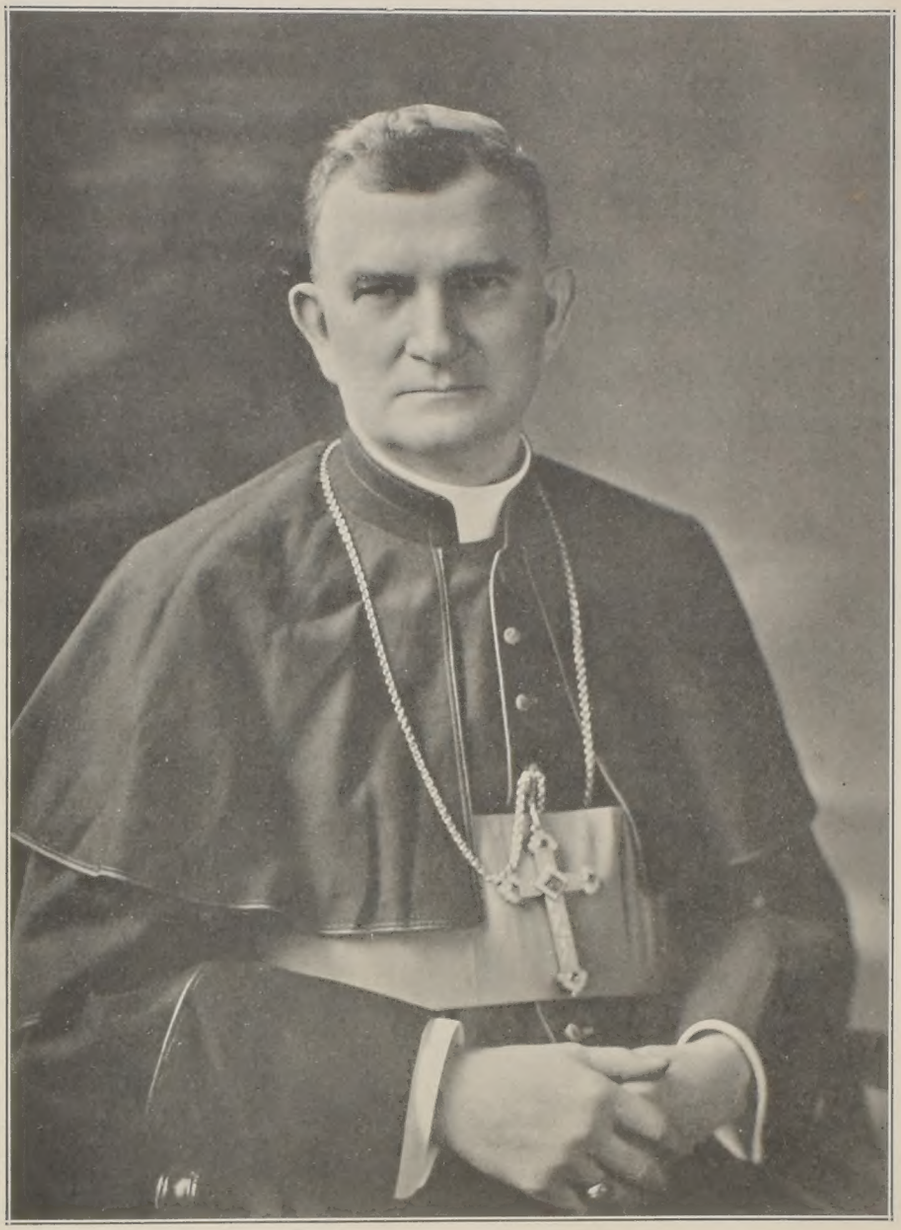

RIGHT REVEREND MICHAEL J. CRANE, D. D. V. G.
Auxiliary Bishop of Philadelphia, Pa.

Pottsville--The Convention City

"The Best Site in the Anthracite"

POTTSVILLE, the future metropolis of the Anthracite Region, was named after the Pott Family, who came here in 1806. The town was laid out in 1816, but many families lived here before the year 1800. John Pott purchased a furnace from Messrs. Reese and Thomas, and the tract of land upon which Pottsville rests was, therefore, originally known as that being conveyed to John Pott.

Pottsville is not only the future metropolis of the Anthracite Region; it is the county seat of Schuylkill County, which is one of the most important counties of Pennsylvania, situated at the southern end of the biggest and richest Anthracite coal belt in the world. Our city is located on the Reading Railroad, the Pennsylvania Railroad, the Lehigh Valley Railroad and is the centre of a network of trolley lines. The railroad facilities cannot be excelled. It nestles in a picturesque valley and is surrounded by mountain scenery which is famous throughout the entire country. It has a water supply surpassed by no other city in America. It is clean, healthful and a delightful city in which to live.

Pottsville is the centre and the location of the main offices of the greatest Anthracite-producing company in the world—The Philadelphia and Reading Coal and Iron Company. All of its leading executives live in the city, and the policies originate in and are directed from Pottsville. The city is in constant touch with everything entering into the mining and marketing of the world's most efficient and generally all-around fuel. Investigations, comparisons and records prove Anthracite as the ideal fuel for heating purposes. The future of Pottsville and the surrounding region is assured. The fuel-consuming public outside of the Anthracite region itself appreciates that Anthracite is the best household fuel. The supply of Anthracite in the Pottsville region is good for at least another hundred years. More than half of the unmined Anthracite is now in Schuylkill County. It is safe to say that at least one-third of the Anthracite which will be removed from the ground within the next century is in Schuylkill County. The average Anthracite production in Schuylkill County is about 17,500,000 gross tons per year, exclusive of coal used for fuel at the mines. From a commercial standpoint, Pottsville is one of the best cities in the country in proportion to its population.

While our basic industry is coal, Pottsville has diversified industries, and new ones are continually locating here. We have a large steel mill, a great number of knitting mills, a silk mill, the shops of the Philadelphia and Reading Coal and Iron Company, the Pottsville Building Block Company, a large baking company, and Pottsville is the centre of the great Phillips-Jones factories; more than $6,000,000 worth of shirts being shipped from Pottsville each year.

Preparations are now being made for the erection of a $1,100,000 Community Hotel, under the management of the American Hotels Company, and, in addition, we have the new Plaza Hotel, Rennas Hotel, Pennsylvania Hall Hotel, Park-Rennas Hotel, Davis Hotel, William Penn Hotel, Eagle Hotel and many desirable restaurants.

We have two public hospitals and one private hospital; there are seventeen churches, a public library, Y. M. C. A. Building, twelve grade schools, one high school, three parochial schools and two private schools, or an average of one educational institution for each 265 families.

In Memoriam

RIGHT REVEREND MONSIGNOR PETER MASSON, V. F.

Our financial institutions are substantial and aggressive. Five of our six banks have new modern buildings, and the sixth one is planning the erection of a new building in the near future. Our banks are strong and carefully conducted.

Finally, Pottsville is a good city in which to live—our people are religious, intelligent, charitable, courteous, hospitable and determined to improve our city in every possible way. We have a Chamber of Commerce, Rotary Club, Kiwanis Club, Lions Club, Delphian Society and all the various civic organizations that go to make up a live community. Our people realize that the proper civic spirit requires a willingness on the part of everyone to do his or her bit for the common good of all. We agree with Edgar Guest when he has this to say about Service:

I have no wealth of gold to give away,
But I can pledge to worthy causes these;
I'll give my strength, my days and hours of ease,
My finest thought and courage when I may.
And take some deed accomplished for my pay.
I cannot offer much in silver fees,
But I can serve when richer persons play,
And with my presence fill some vacancies.

There are some things beyond the gift of gold,
A richer treasure's needed now and then—
Some joys life needs which are not bought and sold
The high occasion often calls for men.
Some for release from service give their pelf,
Be he gives most who freely gives himself.

Our people realize that the modern city is not built of bricks and mortar, but of blood and brains, and that no matter what the physical condition of a city may be or what its material assets include, unless it contains a high type of citizenship, it cannot take and hold its place in the van of civic progress. It is the moral spirit of our city, the type government, our interest in education and the maintenance and fostering of christian homes that makes Pottsville one of the outstanding inland cities of the state.

CONVENTION CHURCH, ST. JOHN THE BAPTIST

The Convention Church

The cornerstone-laying of the first seat of worship of St. John the Baptist parish, Pottsville, took place in 1842. The ceremony was performed at Fourth Street and Howard Avenue by the Reverend Nicholas Steinbacher, S. J. This event marks the formation of the first parish for German-speaking Catholics in Schuylkill County.

Before the founding of the parish, the Rev. Nicholas Steinbacher, S. J., had been coming to Pottsville from Reading once a month to read Mass for the German-speaking Catholics in the basement of St. Patrick's Church. On one of his trips, however, his horse broke its leg, and he was thus obliged to discontinue his visits. The faithful German Catholics, whom he attended in Pottsville, desired to be present at Mass every Sunday; they were not satisfied with mere monthly attendance.

A meeting of German-speaking Catholics was therefore called in 1840, at which it was decided to purchase a church site and to form a parish. The site at Fourth Street and Howard Avenue was bought for $350. At the second meeting St. John the Baptist was selected as patron of the Church.

The Church was accordingly begun in 1842. In lieu of a resident pastor, the Reverend Edward Maginnis of St. Patrick's celebrated Mass every Sunday, until on November 13, 1842, when he informed the people that the Bishop had appointed the Reverend Joseph Burg as first resident pastor of St. John the Baptist Church. He was pastor until his death in January, 1849.

The church, as previously stated, was blessed 1842. It had been built by the people of the parish themselves from Sharp Mountain stone. The building still stands and is used by the Italian-speaking Catholics of Pottsville. For some time there were no pews or kneeling benches in the church, so that many parishioners brought chairs and benches.

The first Confirmation in the little church took place on October 5, 1845, when Bishop Francis Kenrick administered the sacrament to one hundred of the faithful.

Father Burg was succeeded in 1849 by the Reverend Peter Maris Carbon. Father Carbon was followed by the Reverend Daniel Oberholzer, O. M. Cap.

It was during the administration of Father Oberholzer that the first school was built, a one-story stone structure, taught by a male teacher. The school was opened in 1850.

During this time the need of a new cemetery became evident. No. 1, at the rear of the church, was filling rapidly. Accordingly, after due search and investigation, Father Oberholzer bought two acres on Mahantongo Street between 20th and 21st Streets.

Owing to the distance to the new cemetery, certain dissatisfied parishioners banded together and bought an opposition cemetery on Schuylkill Avenue.

The Reverend Phillip Wegmayr, who succeeded Father Oberholzer in 1856, was the first pastor of St. John's to have an assistant. The assistant was the Reverend Matthias J. Meurer, who came in 1856.

After Father Wegmayr left, in 1858, the church was closed to public services for seven months, as a result of the action of the trustees of the opposition cemetery, in refusing to hand over the deed to the Bishop, an event which casts a shadow for the first and last time on the fair reputation of the parish.

The church was reopened December 14, 1858, with Father Francis Neufeld in charge. After him came the Reverend Francis J. Wachter, in 1862.

During Father Wachter's pastorate ground was bought for a new church. Three sites had been under consideration; one on Mahantongo Street, where the Church now stands; one across from the church, and the third between Sixth and Seventh Streets on Market. The present site was finally chosen and bought in 1865 for $10,000.

REVEREND FREDERICK W. LONGINUS
Rector, Convention Church

When Father Baumeister, the successor of Father Wachter, assumed charge of the parish in 1869, work on the new church had advanced to the lowest brownstone course just above the basement hall.

Father Baumeister worked energetically and untiringly for the rapid completion of the new church by taking up each month for this purpose a house-to-house collection among his parishioners. The new church was all but completed when Father Baumeister was removed to Philadelphia and was followed by the Reverend Herman A. Depmen. Three months after he came to Pottsville on December 1, 1872, the new church was solemnly blessed by the Right Reverend Bishop James F. Wood.

The church is built in the Romanesque style, with the interior unobstructed by pillars, giving a clear view of the altar from every part of the church. It is built of rock hauled from Sharp Mountain, at whose base the church stands. The entire front is of Hummelstown brownstone. In the large sanctuary stands the high altar, built of wood, behind which are two elegant stained glass windows made by Mr. Ross, of the Innsbruck Glass Institute; the one on the right representing Christ as the Good Shepherd, on the left depicting him as "Behold, I stand at the door and knock." On the altar are the statues of two adoring angels, one on each side.

In the apse in the right, about 15 feet from the floor of the sanctuary is the statue of St. John the Baptist, and on the left that of St. Aloysius.

On each side of the church are seven beautiful stained-glass windows made by William Derix, of Kevelaer, near Cologne, Germany. All but two portray various events in the life of our dear Lord and His Blessed Mother. The various windows were presented by parishioners, by the different Societies of the parish and one by the school children.

Beautiful and instructive paintings by the celebrated artist, Lamprecht, of Germany, adorn the walls and the ceiling. The one above the high altar represents the Coronation of the Blessed Virgin, Mother of God, to the right of which are paintings of Our Lord and St. Peter. The Annunciation is depicted above the Blessed Virgin's altar and the Nativity of the Christ Child as delineated above St. Joseph's altar.

In the nave, near the sanctuary, a large painting of the Assumption of Our Blessed Mother can be seen, while in the rear of the church there is a fine representation of the Immaculate Conception of the Blessed Virgin Mary.

On the side walls of the church, between the windows, are to be seen higher up large paintings of the twelve Apostles, almost nine feet high, while beneath them are the stations of the cross in their great Michigan walnut frames, each ten feet two inches high.

From the centre of the nave, where there is a large cross painted, on the four ends of which are symbols of the four Evangelists, hangs suspended a massive chandelier with many high-powered electric bulbs, which, by means of a powerful reflector above them, brighten the interior; there are also two standards well toward the front, each holding four 100-watt nitrogen lamps. The sanctuary is lit up by two large, artistic electroliers with many small bulbs, which produce a pleasing effect; six 100-watt nitrogen lamps, distributed high up around the apse, flood the sanctuary with their bright beams. In the rear of the interior is the large gallery, holding the grand organ built by Hock and Hastings, of Boston, and installed May 28, 1889. It is a two-manual organ with independent pedal.

Two confessionals stand in the rear of the church, one on each side of the main entrance. In the vestibule, upstairs, opposite the main entrance, there is a beautiful group of the Pieta, and to the right and left statues of St. Barbara and St. Anthony. In the front of the church, near St. Joseph's Altar, is a large Shrine of the Little Flower, presented in 1926.

The exterior of the church is plain, but there is a dignity, a grandeur, a solidity, in its broad massive lines that makes one incline to the opinion that it will be still used for divine service when many of the churches in Pottsville, although subsequently erected, will have

REVEREND FRANCIS J. KARL
Assistant Rector, Convention Church

been leveled to the ground and been necessitated to make way for new and more modern houses of worship.

The members of the congregation are justly proud of their church and of the beautifying thereof, which has been accomplished from time to time and will continue, through their appreciative and generous co-operation with their pastors.

In 1873 school was resumed in the basement of the church, the old school having been closed in June. Teachers were now all women. In 1875 the lay teachers were removed in favor of the Sisters of Christian Charity. The congregation owes Father Depmen a debt of gratitude for having brought the Sisters to St. John's.

In the midst of great discouragement, due to his inability to lower the debt on the church, Father Depmen asked Archbishop Wood to accept his resignation, which he finally did February 1, 1878.

On the same day the Reverend Frederick William Longinus, who was then pastor of St. Mauritius Church, Ashland, was appointed to take charge of St. John the Baptist Church, Pottsville.

On February 7 he came to Pottsville and took charge of the parish.

The Reverend Frederick William Longinus was born on March 25, 1847, in the town of Telgte, Westphalia, Germany. He was baptized March 26, 1847, by the Reverend Bernard Schaten, in St. Clement's Church, Telgte, Westphalia. When he was six years of age, he attended one of the State schools of the town. From his twelfth to his eighteenth year he attended a private school, the Rectorate School, in Telgte. Later on he attended the "Gymnasium" or High School, in the City of Muenster, Germany.

He was accepted for the Diocese of Philadelphia in April, 1868, while still a scholar at the high school.

On September 5, 1868, he arrived safely in New York. He entered the old seminary at Eighteenth and Race Streets, September 8, 1868, where he remained until the new seminary was opened at Overbrook. He was called to ordination together with the Reverend Patrick J. Egan, on December 15, 1871. They were ordained together and were the first to be ordained in the seminary chapel of Overbrook, December 23, 1871, by the Right Reverend James F. Wood, D. D., Bishop of Philadelphia. Father Longinus celebrated his first Solemn Mass on Christmas morning, 1871, in St. Boniface's Church, Philadelphia.

He attended parishes in Philadelphia, Easton and Ashland before coming to Pottsville. When he entered on the duties of his pastorate here he found a debt of $22,000, including one and one-half year's interest on loans resting on the Parish. The new church then contained nothing but four bare walls, three altars, the sanctuary railing, the pews and an old organ.

This was enough to discourage an older man than Father Longinus, but with his characteristic energy and perseverance he set to work to increase the church revenues. He succeeded in not only paying off the old debts, but in making and cancelling many new loans, which he had to make from time to time to make the necessary improvements on the church property.

Father Longinus saw that the rectory had to be enlarged, the church had to be frescoed, stations of the cross were required to cover the bare walls, statues had to be bought to help fill the many empty places and make the church more attractive, new lights be put in, a new and adequate heating system had to be installed, a Sisters' house had to be built, and a new school had to be erected to afford sanitary surroundings for the children. These and many minor improvements did Father Longinus make during his over forty-eight years' administration of St. John the Baptist Parish.

The Sisters' house was built in 1881. Four bells were purchased in 1886 and were blessed by the Most Reverend Patrick John Ryan, D. D., L. L. D., Archbishop of Philadelphia, on September 27, of that year.

INTERIOR, ST. JOHN THE BAPTIST CHURCH

On November 6, 1892, the Golden Jubilee of the foundation of the church was fittingly celebrated in connection with the Forty Hours Devotion.

The excavating and building of the foundation wall of the new school was begun in 1894. The cornerstone was laid in 1895, and Pottsville and St. John's were honored by having the Apostolic Delegate, the Most Reverend Francis Satolli, D. D., to officiate at the ceremonies. In the fall of the same year the building was finished and blessed. School was opened in September, with an enrollment of 350.

The school building is a two-story brick structure. It contains eight large classrooms, each thirty-five feet long and twenty-five feet wide. Each of the rooms has windows on two sides, admitting plenty of light from the left side and rear of the pupils. It is still modern, despite its thirty-one years of service; it is sanitary and safe, with an excellent hot-water system that makes the building comfortably warm in winter.

The members may be well proud of their achievement, the result of generous co-operation with their zealous and devoted pastor. Great credit belongs to Father Longinus and the good, self-sacrificing and efficient Sisters in charge for the high standing of St. John's School to-day.

On December 29, 1896, Father Longinus celebrated the Silver Jubilee of his ordination to the priesthood and in 1921 his Golden Jubilee.

The Diamond Jubilee of the foundation of St. John's Parish was fittingly celebrated in 1917.

In the midst of all his building and improvements Father Longinus was none the less concerned about the spiritual welfare of his flock. From the beginning he was ever zealous in preaching the word of God to his congregation, mindful of the words of St. Paul to Timothy: "Preach the word; be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine."—2 Tim. iv:2.

This is also shown by the activities of the various societies affiliated with St. John's Church, and by its contribution to the consecrated militia of the Church, the Priesthood and the Sisterhood. Eleven sons of the parish have been ordained priests of God, in the order named: The Reverend Fathers Linus A. Schwarze, William J. Drobel, Edward J. Leinheiser, Aloysius R. Rees, John N. Wachter, Leo S. Schwarze, James W. Post, Anthony C. Schwarze (deceased), Leo Post, Lawrence Leinheiser and Charles Otterbein. There are at present seven students studying in different seminaries for the priesthood.

Besides these young men who have been ordained to the priesthood or are studying to become priests, over forty have hearkened to the call of their Lord to follow Him and have left relatives and all the world esteems of value to enter one or the other Religious Order. These men and women, who consecrated their life to God and the service of their neighbor, are the fair fruits that prove the existence of a healthy and strong spiritual life in the parish.

Father Longinus, by the providence of God, notwithstanding his many labors and undertakings for the welfare of the parish and the benefit of its members, is living to-day and still pastor of St. John the Baptist Church. The members of the congregation entertain deep sentiments of affection toward their kind but just spiritual father. They are proud of the record made by him during his pastorate, through their generous and hearty co-operation with his efforts on their behalf.

May God preserve him for many years to come, prosper the future efforts and projects of the congregation, ever following the good example of those who have gone before them and working always under the leadership of their lawful superiors, and shower His rich blessings upon the affectionate, generous and obedient spiritual children of a beloved pastor.

ST. JOHN THE BAPTIST SCHOOL

Annual Conventions of the Pennsylvania Branch of the Catholic Central Verein of America

1894—Allentown.....August 26th to 30th
1895—Wilkes-Barre.....June 17th to 19th
1896—Pittsburgh.....May 18th to 20th
1897—Pottsville.....June 1st to 3rd
1898—Scranton.....May 23rd to 25th
1899—Philadelphia.....May 15th to 17th
1900—Johnstown.....May 21st to 23rd
1901—Erie.....May 20th to 22nd
1902—Reading.....May 12th to 14th
1903—Wilkes-Barre.....June 8th to 10th
1904—Altoona.....June 6th to 8th
1905—Allegheny.....May 21st to 24th
1906—Philadelphia.....May 27th to 30th
1907—South Bethlehem.....May 26th to 29th
1908—Sharpsburg.....May 31st to June 2nd
1909—Williamsport.....May 30th to June 1st
1910—Pittsburgh.....July 10th to 12th
1911—East Mauch Chunk.....July 9th to 11th
1912—Johnstown.....June 2nd to 4th
1913—Allentown.....June 8th to 11th
1914—Erie.....June 7th to 10th
1915—Philadelphia.....June 10th to 13th
1916—South Bethlehem.....June 9th to 11th
1917—Wilkes-Barre.....June 21st to 24th
1918—No Convention held.
1919—Allentown.....September 1st to 3rd
1920—Philadelphia.....October 15th to 17th
1921—Pittsburgh.....August 20th to 22nd
1922—Williamsport.....September 9th to 12th
1923—East Mauch Chunk.....September 8th to 11th
1924—Allentown.....August 23rd to 25th
1925—Reading.....August 8th to 11th
1926—Pottsville.....August 21st to 24th

REVEREND HENRY J. STEINHAGEN
Spiritual Director, Catholic Central Verein of America,
Pennsylvania Branch

Contribution of the Catholic German Immigrants towards the Development of America

by
RIGHT REVEREND JOSEPH SCHREMBS, D. D.
Bishop of Cleveland

(Reprinted from "Catholic Builders of the Nation," by permission of the Publishers (Continental Press, Inc., Boston), and of the Right Reverend author.)

According to the Federal Census of 1910 there were in that year in the United States, 8,282,618 persons who had either emigrated from Germany or were born of German immigrants. To these should be added the numerous descendants of the immigrants of the first part of the nineteenth century and of Revolutionary and pre-Revolutionary times, whose number at best can be only approximated. Reverend Dr. Joseph Och, President of the Josephinum College, Columbus, Ohio, after careful calculations has come to the conclusion that in 1900 there were about 11,351,000 persons of German extraction in the United States. We may then safely presume that to-day the total population of German blood amounts to some thirteen millions. Considering the proportion of Catholics in the various states of Germany, as well as the relious character of the provinces from which the several streams of immigration came, we shall not go far astray if we estimate the Catholics of German descent now in the United States at about four million. The entire Catholic population of our country, according to the Catholic Directory (1922), is estimated at eighteen million. Catholics of German extraction therefore constitute about 21 per cent of the total.

EDUCATION OF GERMAN IMMIGRANTS

This considerable body of German Catholics is not only a respectable element in the matter of the increase of population in our country, but it has brought a rich inheritance in faith and good citizenship to America and to the Catholic Church in America. The German Catholics came well instructed and trained to the fulfilment of their religious and civic duties. They represent a net gain of no mean proportion for the Catholic Church in this country.

As a body, Catholics of German descent enjoyed and do still enjoy the reputation of respecting and practicing their religion and being ever ready to make generous sacrifices for it. As soon as the first colonists were "out of the woods," their primitive chapels gave way to substantial churches, challenging comparison with the best creations of church architecture in the land. These immigrants had come from districts which abounded in beautiful churches. Their new home, as far as in them lay, was to be equal of the Fatherland. The churches which they built helped to increase in Catholics and non-Catholics the respect for religion, contributed greatly to beautify villages, towns and cities, and did much toward fostering an artistic spirit in the whole population.

The German immigrants carried with them the idea of the religious school. In their home land it was an undebatable axiom that the Catholic child must grow up in the Catholic School, and the first task of the child's day was the Holy Mass. Any other course of action was quite inconceivable, except in countries where the Church was subjected to persecution. The children must learn "the three R's," that of course was evident, but this must be done in a school where the very atmosphere is Catholic. Hence their determination to have schools attached to their churches. Alongside the log church the pioneers built their log school house. The German Catholics in all truth can claim the honor of having been the pioneers in the work of the establishment of the parochial school. Their strong and persistent agitation for religious education did not only contribute largely to the general movement for education throughout the country, but because of its religious character it exercised a powerful influence even on those outside the fold.

REVEREND AUGUST KLEBER
Spiritual Director, Catholic Women's Union, Pennsylvania

To the credit of the German priests it must be said that they took a very personal interest in their schools. As a rule, they themselves imparted the religious instruction in the school, and the elementary instruction was supplemented on Sunday afternoons by an advanced catechetical instruction for the young people past school age. This had been the custom at home—this became the rule in their adopted land.

People thus grounded in their faith were proof against the assaults of Socialism. They knew not only their religious duties, but their obligations towards the civil authority as well. Nor were their schools the less American for the fact that for many decades the instruction was given largely in the German language. The graduates of these schools have proven themselves true to their duty of patriotic citizenship in times of peace, and they point with legitimate pride to their record both during the Civil War and the late World War.

MUSIC

Some features of the influence due to the German Catholic element cannot be appraised at their just value, unless that element be considered in connection with the entire German body in the United States. A point in case is the musical character of the German population. Wherever Germans found themselves in large numbers, singing societies and musical organizations sprang up spontaneously. The public productions, for which these societies from time to time combined, at times assumed gigantic proportions, as when in 1909 fifteen hundred German singers, from all parts of the country, rendered German folk songs before an audience which packed the immense hall of Madison Square Garden, New York. To call in question the stimulating effect of such efforts upon the population at large would betray a low opinion indeed of the artistic instincts of the latter.

As for the German Catholics in particular, they have always fostered a strong love for a dignified and truly ecclesiastical church music. This tendency was greatly encouraged by their connection with the Catholic musical organizations and the musical publications of the Fatherland. The "Caecilien-Verein" with its well-edited monthly organ, "Caecilia," deserves rich praise for the cultivation of the best traditions of genuine church music. German Catholics moreover were accustomed to congregational singing, and their Catholic hymns, most of them centuries old, resounded in the frontier log chapels as well as in their stately churches. Many of these hymns have been translated into English, and the splendid text, together with the rich churchly melodies, will constitute a notable addition to our devotional and musical literature.

THE IMMIGRANTS AS FARMERS

Another sphere of influence in which the German immigrants excelled is agriculture. As early as the Revolutionary period the French settler Crevecoeur wrote in his "Letters of an American Farmer": "The honest Germans have been wiser in general than almost all other Europeans . . . They have been a useful acquisition to this continent, and to Pennsylvania in particular. To them it owes a large share of its prosperity. To their mechanical knowledge and patience it owes the finest mills in all America, the best teams of horses and many other advantages . . . From whence the difference arises I do not know. But out of every dozen families of emigrants of each country, generally four Irish will succeed, seven Scotch and nine Germans." (Quoted from Meyer—The German Element in Two Great Crises.)

German immigration into the United States does not begin to count for very much before 1820, when the ever rising tide set in. During the whole of the nineteenth century the development of industry and business opened up new possibilities of occupation. We are therefore not surprised to learn that the percentage of Teutonic immigrants who took to farming decreased during that period. Yet the Germans ever remained among those immigrant nationalities most noted for farm work. In 1900 the percentage of those who settled on farms was still 21.7 per cent greater than that of any other nationality excepting only the Scandinavians. The Germans settled preferably in the North Central States, where, in 1900,

(Continued on Page 49)

CHARLES KORZ
President, Catholic Central Verein of America

The Central Bureau of the Central Verein

By F. P. KENKEL

A SKETCH OF ITS AIMS AND ENDEAVORS

The convention of the Central Verein, held in Cleveland in 1908, arrived at a conclusion and passed a decision of momentous importance in the development of our organization, and of no slight influence on the entire Catholic movement in our country. Viewed in retrospect, from the vantage-point of the present day and year, numerous endeavors on the part of Catholics in the United States may be seen to have followed upon the decision of that convention to institute a Central Bureau for Catholic action in general and Catholic social action in particular. It were presumptuous to claim that this decision has given the impetus to all that has been achieved in these fields in this country since that time; but it would be equally unfair to deny the influence of the precedent so set, or to separate entirely from this precedent the efforts, some national, some local in scope, to arouse ever greater interest in the Catholic Lay Apostolate, and more specifically, interest in lay action in the realm of Catholic Defense and Catholic Social Propaganda. Since that time we have witnessed the development of the social propaganda endeavors of the now defunct American Federation of Catholic Societies; the planting, blossoming and withering of "the Common Cause," and the movement behind it; the long-sustained campaign of the Knights of Columbus against Socialism, and finally the establishment and growth of a Social Action Department and a number of other agencies in the National Catholic Welfare Conference, engaged in endeavors that, while supported by far greater means and influence, and equipped to produce more noticeable results, parallel, to a large degree, those of our Central Bureau.

Throughout the years that have witnessed these and other developments, the Central Bureau has assiduously sought to live up to the ideal that moved its founders. On the one hand the Defense of Truth and Justice, and on the other Social Study and Practical Social Service, Social Organization and Social Reconstruction have constantly engrossed its attention. Fortunately, even the World War, which spelled the ruin of many undertakings owing their origin and continuance to Americans of German blood did not even seriously interrupt its endeavors; rather it offered new channels of service. The Bureau's aim, to promote interest in Catholic action in the various fields indicated, led it to engage in a number of pursuits and to employ a variety of means for their achievement.

The Bureau began and continues to-day with the conception that both the capitalistic system and that advocated by socialism are to be rejected and that an economic and social system, dominated by Justice, and properly tempered by Charity, a system, the motive and life-giving principle of which is Christian solidarity, must be brought into power and dominion, if society is to be saved. Thus, it represents a distinct Catholic Social School, the School of Christian Solidarism. In advocating this system it realizes the importance of religion, the sustaining factor of society, and the dependence on the church, the teacher of nations as ordained by God. There are but few, if any, problems, it regards as divorced from God and Religion, and hence its constant emphasis on the Natural and the Revealed Law, and on the Church as the Teacher and Guide of mankind, not only in matters of dogma and morals, but also of true social welfare. Hence also, it regards service in the cause of Religion and the Church as social service, and seeks, in harmony with the spirit of the Church, to alleviate the lot of the working and the agricultural classes, to re-establish the family in society and to reconstruct the latter in accordance with Christian principles, while at all time defending the rights of God and the no less sacred rights of the Church- deeply conscious of the words of Pius X that Catholic action, of which "Catholic laymen are the principal supporters and promoters," has always come to the assistance of the Church and that the Church has always blessed it. (Encyclical Letter on Catholic Action.)

CENTRAL BUREAU OF THE CENTRAL VEREIN
St. Louis, Mo.

ST. ELIZABETH SETTLEMENT OF THE CENTRAL VEREIN
St. Louis, Mo.

In the pursuit of its aims and the carrying out of its undertakings the Bureau employs the following means among others:

While suggesting and urging, wherever possible, the organization of Clubs for Social Study, and assisting them with suitable literature and books, the latter offered for purchase and in Traveling Libraries, thus assisting smaller groups here and there to become conversant with social and economic conditions and to learn to apply the teachings of Christian Social Reform, of Solidarism, to them, the Bureau also seeks to influence a wider Catholic public through its monthly publication Central Blatt and Social Justice, and, since September, 1924, also through the Bulletin of the Catholic Women's Union of the U. S. A. This purpose is also served by its Press Bulletins, sent regularly each week, free of charge, to 115 English and 24 German language Catholic publications in the U. S., a few going to Canada, British West India, Switzerland, Austria and India. While Central Blatt and Social Justice is now in its eighteenth year, the Press Bulletins so far make up twelve volumes. Further, brochures in English and German, treating of questions of principle as well as of general and specific issues, serve the purpose of disseminating information and guidance; 25 English and 10 German brochures, in four series, have gone out from this institution. While the same mission is also supplemented by Penny Leaflets of which 15 have appeared, the Bureau employs as an additional means its Free Leaflets (32 German and 36 English), which have proven very helpful in eliciting thought and action, as witness the arousing of opinion in the matter of the bills proposing the creation of a Federal Department of Education and in that of the proposed Child Labor amendment. The total of brochures and penny leaflets sold and distributed, and of the free leaflets judiciously distributed, since 1908, is 3,464,500.

A means, the importance of which cannot readily be overestimated, are Courses of Social Study, of which the Bureau has arranged, on an average, one a year since 1909. Small groups of priests and laymen and women have met at Spring Bank, Wis.; Fordham University, New York City; Sacred Heart Academy, Ft. Wayne; Detroit University, Detroit; St. Francis Seminary, St. Francis, Wis.; Central Bureau Bldg., St. Louis, etc., and there, on two or more succeeding days listened to lectures on topics of outstanding importance, presented when possible in the light of the teachings of our school, and discussed the lectures thoroughly. Individual lectures on important questions, by specialists, and followed by discussions, have been introduced, at the Bureau's suggestion, at the conventions of our State Leagues as a preparation for regular courses, and have proven their value. Moreover, year in and year out, the Bureau urges the individual societies to arrange for lectures on their own initiative as a means of social and religious study. Somewhat parallel to this activity is that of members of the Bureau staff attending conventions of our State Leagues, District Leagues and societies, speaking on subjects of moment from the angle of Christian Solidiarism. Supplementary to this activity, and as a feeder to it, is representation of the Bureau and the C. V. at congresses, conventions and conferences of other organizations interested in problems that demand our attention also. The extent of endeavors in these two branches may be intimated by the fact that members of the Bureau staff traveled 18,500 miles during the business year (June 30, 1924, to 1925) in carrying out this phase of its activities. Needless to say, their attendance at the meetings of the State and District leagues is simultaneously directed towards encouraging and developing the organizations and fostering their undertakings, and thus towards strengthening the C. V.

But the printed and spoken words are not the only means employed in the execution of the Bureau's plans and in complying with hequests coming to it. A monthly correspondence with the officers of the C. V., the State Leagues of men and women, the spiritual directors of these organizations and others, is kept up. While these and other communications are issued on our own initiative, requests for information, frequently involving considerable research, coming from priests and lay persons, are becoming more numerous. Such inquiries concern questions of controversy, the careers of anti-Catholic agitators, matters of economic or social

JOHN EIBECK
President, Central Verein of America,
Pennsylvania Branch

policy (e. g., Co-operation) and numerous other subjects. Non-Catholics also have requested information from the Bureau, as, for instance, in the matter of the Child Labor amendment, the Sterling-Reed bills, etc. The record for the past business year shows 176 major informations given. Under the heading Information on Legislative Matters, the Bureau groups correspondence with men in touch with legislatures, State and National, and the passing on of the information gained to our committees and officers. These items are not listed in the group just referred to.

But little of these services could be given if the Bureau had not, from the very beginning, begun to build up a Library and Registry, devoted to Apologetics and Social Science and related subjects. The registry has approximately 2000 titles, with a still larger number of folders, containing many thousands of small leaflets and clippings, while the general library numbers 5000 books and 4000 pamphlets. In addition, the Bureau maintains a Historical Library and a Historical Registry, devoted to the collecting of material on the history of German-American Catholics; the former contains 800 books and 700 pamphlets, the latter 390 folders.

As the Bureau would be unable to give the information so frequently sought if it had not prepared for such service, it would likewise fail to prudently engage in some of its other activities if it had not equipped itself with the required knowledge. Correspondence conducted for a number of years with missionaries in many fields with chaplains and sisters engaged in prison welfare work and hospital welfare work, and actual contact with the poor in congested districts of a large city make a prudent managing of the corresponding activities possible. St. Elizabeth Settlement and Day Nursery of the Central Verein, in St. Louis, conducted by the Bureau, is at one and the same time an agency for charity, for the relief of suffering and for the rehabilitation of needy families, and also a social clinic, in which the conditions of the poor are studied (problems of housing, living conditions, wages, woman labor, desertions), and the needy properly helped and advised; and through endeavors of the social visitor in the maternity ward of the City Hospital a still better understanding of these and other problems is made possible. This branch of social service thus serves a two-fold purpose. In the support of Missions, however, but one aim is pursued, that of assisting the efforts of missionaries as effectively as possible. Support of missions and missionaries last year involved the collecting and forwarding of $9,147.96 in money (mass stipends and gifts) to 118 missionaries, the gathering and shipping of vestments, religious articles and clothing for the poor, and the regular monthly forwarding of pieces of literature (magazines and books) to 36 missionaries and mission institutions in the U. S. and abroad; the total number of magazines, books, etc., thus sent out being 9058, making a monthly average of 251. The importance of these endeavors may be surmised from the fact that several missionaries in foreign countries have, of their own accord, designated the Bureau as their American agent.

In several Federal and some State and county prisons Catholic libraries have been founded by the Bureau and are added to from time to time. Under the head of Reconstruction Work the Bureau maintains, since 1920, the chaplain at Ft. Sam Houston in Texas and the large military hospital there—a matter involving an annual expense of upwards of $600,000. This latter field of activity is a small remnant of the Bureau's Soldiers' Welfare Work, undertaken and conducted during the war and involving the raising and expending of $67,000.00 for the benefit of the men in camp and field (our own soldiers' literature—6 pamphlets and a prayer book, devotional articles, sporting goods, etc.) This activity has never been discontinued. At present it embraces certain kinds of quasi-missionary work, endeavors among Italians, Mexicans, Negroes and others in some of our larger cities, where help is given through Jesuit scholastic, and other religious, hymn cards, bible histories, catechism and the like being provided. Still another form of charity is the remailing of Catholic literature, to sisters in certain institutions and to individuals in the American Diaspora sections with sparse Catholic population, rarely visited by a priest and left without Catholic publications. Numerous individuals

JACOB POST
President, Convention Committee

co-operate with the Bureau in supplying the literature, of which 5,864 pieces were sent out during the year, exclusive of those sent to missionaries.

The record of charitable service of the Bureau would not be complete in essentials if mention were not made of its share in efforts for Central European relief. Since 1918 the Bureau received and disbursed $541,290.81 and received and forwarded approximately $700,000.00 worth of clothing, shoes, foodstuffs and hospital supplies to institutions and individuals (principally religious institutions, bishops and priests) in Germany, Austria, Russia, Czecho-Slovakia, Danzig Free State and parts of other stricken territories. During the past year $9,851.00 was sent to bishops and priests as mass intentions in those countries (some items went to Italy also), besides $5,193.50 as gifts, and $9,190.00 worth of supplies by freight and parcel post shipments to these parties and others. Additional money forwarded totaled $8,796.44.

All of this unquestionably suggests that the Bureau is an agency engaged alike in social study, teaching and organization, and in charity and social reconstruction. The officers and members of the Central Verein and the component societies have declared that they wish the Bureau to continue to operate as heretofore and even extend its sphere of usefulness. They have substantiated their declaration by raising $161,000.00 of a proposed endowment fund of a minimum of $250,000.00 for this purpose. The proper development and extension of the Bureau will involve the realization of the ideals of the proposed Ketteler School of Social Science, for which also a limited fund, $66,000.00 (the orginal goal being $100,000.00) is available. The aims of this school must be realized through extension of the Bureau's endeavors, not by a separate venture or institution. Social study courses in St. Louis and other parts of the country will be one of the chief means of carrying out the purposes of this project. Interrupted by the war, this venture must be promoted to maturity after the endowment project shall have been realized. At this stage, its achievement will mean a greater and more efficient Central Bureau, which must more and more conform to the ideal demanded by Pius X of blessed memory, when he announced that he expected Catholic organizations to set up and maintain "centres of teaching, of organization and of social propaganda."

That the Bureau has been aiming to realize this ideal and is approaching it numerous commendatory letters from Cardinals, Archbishops, Bishops, priests and competent laymen seem to prove. One such letter, which takes cognizance of some of the diversified endeavors of the Bureau, may serve here in lieu of a number—a statement by His Grace the Archbishop of St. Louis, in whose Episcopal city the Bureau has been operating since its inception. The Most Reverend John J. Glennon writes:

"I am heartily in favor and subscribe to the proposition you have in view, namely, to adequately endow the Central Bureau of the Central Verein.

"I have followed with interest the development of the Bureau during these later years, and I recognize it now as one of the most useful and practical agencies of the Church and Catholic society. Combining, as it does, intelligent direction, wide scope of action, it is careful to select subjects that are practical, whose proper treatment is of vital importance to the community. It combines at once a publishing house, a school of Catholic sociology, a centre of propaganda and a bureau of exchange for the many Catholic social activities, seeking to serve the workman in the city, the farmer in the country, and to make for the one the other their Christian home life possible and comfortable. It never forgets the One who and the other their Christian home life possible and comfortable. It never forgets the One who has compassion on the multitude and taught them wherein lay true prosperity. While it should be fitted to continue by a permanent endowment.

"Respectfully,

"(Signed) JOHN J. GLENNON,
"Archbishop of St. Louis."

CHARLES VOGEL
President, Central Verein of America,
Schuylkill Valley Branch

The development of the Bureau to the stage at which this recognition has been gained has been slow and modest, not rapid and glittering. The initial arrangement, of its functioning under the Central Verein Committee on Social Propaganda, has remained unchanged, though there have been some unavaidable changes in the personnel of the committee and the Bureau staff. The committee is at present (July, 1925) composed of Rt. Rev. Monsignore George W. Heer, Protonotary Apostolic, Dubuque, Ia., Chairman; Very Rev. Dr. Joseph Och, President Pontifical College Josephinum, Columbus, O.; Rev. W. J. Engelen, S. J., Dean College of Law, St. John's University, Toledo, O.; Rev. Theo. Hammeke, Rector of St. Paul's parish, Reading, Pa.; Rev. A. J. Muench, D. S. Sc., St. Francis Seminary, St. Francis, Wis.; Mr. Chas. Korz, Butler, N. J., President Central Verein; Mr. Jos. Matt, Editor "Wanderer," St. Paul, Minn.; Mr. John Q. Juenemann, St. Paul, Minn.; Mr. Hy. B. Dielmann, San Antonio, Tex.; Mr. F. P. Kenkel, St. Louis, the latter being the director of the Bureau.

The director is assisted by an associated director, a business manager, an employee in charge of European relief, mission support aand all shipping; a part-time librarian and an additional office force of two stenographers and an errand boy. A full-time social worker functions under his direction at St. Elizabeth Settlement and Day Nursery, at which three Sisters de Notre Dame are in constant attendance. In the promotion of some of the endeavors the Bureau is assisted occasionally by a stately number of scholarly priests and laymen, while a smaller number are constant co-workers.

The Central Verein owns the buildings in which the Bureau and the settlement are housed. The former, at 3835 Westminster Place, St. Louis, as well as the latter, located at 1833 South Eighth Street, are substantial properties, well built and attractive, and together represent a minimum value of $28,000.00.

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CATHOLIC CENTRAL VEREIN

PENNSYLVANIA BRANCH

Program

Saturday, August 21, 1926

Registration of Delegates. Moose Hall, Pottsville.

6:30 P. M. Reception of His Eminence, Dennis Cardinal Dougherty.

7:30 P. M. Band Concert—St. John's Rectory, 10th and Mahantongo Sts.

8:30 P. M. Executive Board Meeting—Moose Hall, Corner Centre and Mauch Chunk Sts.

Sunday, August 22, 1926

8:30 A. M. Preliminary Meeting of Delegates. Address of Welcome by Mayor Lamar Pritchard—Moose Hall. Appointment of Committees, etc.

10:30 A. M. Pontifical High Mass. His Eminence Dennis Cardinal Dougherty officiating. Sermon, Rev. Charles Bruehl, D. D.

3:00 P. M. Mass Meeting in Hippodrome Theatre, Corner East Market and Logan Sts.

Monday, August 23, 1926

8:00 A. M. Memorial Service for deceased members, especially for Rt. Rev. Msgr. Peter Masson and Rev. John Otten, C. S. Sp.

9:30 A. M. First Business Session Moose Hall.

2:00 P. M. Second Business Session—Moose Hall.

7:00 P. M. Banquet—Moose Hall.

Tuesday, August 24, 1926

8:00 A. M. Mass of Thanksgiving.

9:30 A. M. Third Business Session—Moose Hall.

2:00 P. M. Automobile Sight-Seeing Trip.

8:15 P. M. Entertainment and Reception.

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CATHOLIC WOMEN'S UNION

PENNSYLVANIA

Program

Saturday, August 21, 1926

Registration of Delegates. Moose Hall, Pottsville.

6:30 P. M. Reception to His Eminence, Dennis Cardinal Dougherty.

7:30 P. M. Band Concert—St. John's Rectory, 10th and Mahantongo Sts.

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MRS. SOPHIA CATHERINE WAVERING
President of National Catholic Women's Union

The National Catholic Women's Union

1. What is it? 2. What is its object? 3. What does it accomplish?

Three important questions, which we shall answer as briefly as possible.

The Catholic Women's Union is the Women's Section of the Catholic Central Society of America, with headquarters in the Central Bureau, 3835 Westminster Place, St. Louis, Mo.

It is the Union of societies of Women in the Cities and States and also of individual members—Altar Societies, Christian Mother's Societies, Young Ladies' Sodalities, Mission Circles, Parent-Teacher's Associations, Fraternal Societies nad Catholic women, young and old, are affiliated into a National body for the purpose of united social and charitable Catholic action.

Just as a wise city administration provides safe drinking water to its population by means of clean, uncontaminated reservoirs and well-protected pipe lines, so also does the Catholic Women's Union gather its membership from good Catholic societies in which women unite their individual efforts for the good of the parish and community and should, where national needs demand, assist to supply these needs through our National organization—the Catholic Women's Union. Individuals are also urged to affiliate, especially those who do not wish to marry, nor to join a religious order, or who are prevented from doing either by existing conditions in the home (duties to aged parents, etc.), who nevertheless desire Catholic social welfare activity.

The Catholic Women's Union, organized in New York City in 1916, is a result of sober thought and untiring zeal of members of the Central Society; of men and women conscious of the need, in our time, of a great national organization of Catholic women, who should help accomplish the aims of the Central Society along religious, social, charitable lines. Men and women with keen foresight and wide awake to the opportunities of the times were convinced that there are immense problems also for womanhood to solve which call into action her wealth of peculiar God-given faculties, which, when properly understood and correctly applied, must produce a decided beneficient effect on society.

2. What is the aim of the Catholic Women's Union?

It has taken up courageously the huge task, given it by Divine Providence, in restoring order and virtue in a fashion all its own. Like a star in the dark of night out on a troubled sea, our lives and charity must shine into a miserable world, must check a forsaken womanhood in its downward rush, must warn, protect and save. If until now you have led a rather secluded, quiet and contented life away from the busy thoroughfares and idled away many a precious hour in trifling occupation, now is the time and your opportunity to show your mettle; come out into the firing line and show the world your bravery, your love of sacrifice, your self-denial and all the good qualities that will put to shame your adversaries along the whole line; can the Catholic woman of to-day afford to hide now when such gigantic social tasks stare her in the face? When Catholic conviction, loyalty to government and true patriotism call to arms, have you no part in the creation of a sound, public opinion? You now face this brilliant "search-light" for practical results and you must face it unflinchingly, compel it to admit your superiority by the deeds you perform. Is not our beloved country the better for having Catholic women and a Catholic Women's Union? Why should not true Christian womanhood triumph in place of vice and misrepresentation? Oh, the world is hungry, the souls are afflicted as never before; the light has gone out of many lives and darkness covers the earth; the people the world over await in anguish to be rescued by you Catholic women; bring, as an eminent physician recently said, "the heart of the world again in touch with the Blood of Christ." May God grant that you

MRS. CORA STOPPER
President, Catholic Women's Union, Pennsylvania

Catholic women see your day, and fulfilling your task nobly, merit the applause of your countrymen and the blessing of the God of Nations.

3. What does our Union accomplish?

First of all it is still in the course of construction and busily engaged in uniting and cementing its ingredients units. From all points of the compass correspondence indicate a live interest in our women's organization. Due to the efforts of the National Catholic Women's Union, Catholic womanhood has gained a place in the sun and partakes in whatever effort is made for real social welfare on a Christian basis. Parish groups, city districts and State sections are doing excellent work. Others are preparing to affiliate with us. Zealous priests and pastors are diligently assisting in the work by removing misunderstandings and obstacles yet in the way. Our Holy Father in Rome is in hearty accord with our work and has blessed our organized women's lay-apostleship, and we have the co-operation and approval of the Catholic Hierarchy of America.

CENTRAL BUREAU

We point with pride to the great and noble work of our Central Bureau which has been endorsed by two Cardinals, His Eminence D. Cardinal Dougherty, Archbishop of Philadelphia, and His Eminence, G. W. Cardinal Mundelein, Archbishop of Chicago. His Grace, the Most Rev. John J. Glennon, Archbishop of St. Louis, in whose Episcopal city the Bureau has been operating since its inception, has also added his endorsement and has conferred upon it the title "The Central Social Service Shop." An Endowment Fund of $150,000 has been raised for the Bureau, and it is hoped to raise another $100,000.

O. S. O. INFORMATION SERVICE

We are also proud of the O. S. O. Information Service conducted by the Young Men's Section under the able direction of the Rev. Geo. Nell, Y. M. S., Effingham, Ill. The "Ecclesiastical Review" of February, 1922, has this to say about this important endeavor: "The monthly information Service, published over the signature of O. S. O., for the formation of corporate social and religious action in the parish is not merely suggestive but quite practical in detail. We advise priests to put themselves in touch with the office of the Young Men's Section, C. U. of I." One thousand priests have O. K.'d this endeavor.

ST. ELIZABETH SETTLEMENT

Another point of great interest in the work of the National Catholic Women's Union is the St. Elizabeth Settlement and Day Nursery in St. Louis, Mo. In addition to the usual activities of the institution a Mother's Club and a Girl's Needlework Club have been organized with monthly meetings. These tend to add to the service rendered to the families coming under its care. Three Notre Dame Sisters and a social visitor devote themselves to the care of the children and the family visitation and constructive relief efforts of the institution. Five thousand four hundred thirty-two children were taken care of during the last year; of this number no charge was made in 1,157 cases. Six thousand four hundred fifty-one noon-day meals were served to children who have no one at home to provide them with a warm meal; 1,471 of these were gratis. Sixty-two families came under the care of the Settlement, and 1,338 pieces of clothing and 105 pairs of shoes were distributed among needy poor. The social visitor handled 212 cases. She also visits the maternity ward in the City Hospital, and 26 unmarried mothers were looked after, 27 baptisms arranged for, 182 infant's garments provided and validations of marriages in some cases arranged. The various State Sections contribute toward the upkeep of the Settlement.

STATE SECTIONS

The National Catholic Women's Union State Section of Wisconsin conducts a home for working girls, having accommodations for fifty. A very reasonable rate is charged, and here girls are made comfortable amid home-like surroundings and under good Catholic manage-

MRS. MARY E. KNECHT
President, Catholic Women's Union, Pottsville Branch

ment and influence. A summer home for the vacation months is also conducted for girls. It is situated on Lake Nagawicka, twenty-five miles west of Milwaukee. Like the home, it is modern and convenient in every respect. Both are under the patronage of our Lady of Good Counsel, the patroness of the National Catholic Women's Union.

The work carried on by the various State Sections is in accord with the need and demands of the particular section; for instance New York, in foreign relief work and immigration work, also follow-up work regarding foreigners. Missouri is aiding the Settlement and assisting poor priests and parishes in the State. The latter work is also being taken up in Illinois. Texas is very active in relief work for the Mexicans, in foreign relief and foreign as well as home missions, which is also the case in Pennsylvania. Ohio has taken up the Traveling Mission work. Arkansas, New Jersey, Michigan, Minnesota, Indiana and Iowa are actively engaged in organization work. North Dakota, as State Section, and Boston, Mass., and Baltimore, Maryland, affiliated at the last National Convention in Allentown, Pa.

CITY GROUPS

Many of our city groups are doing excellent work, such as follow-up work for immigrants, Americanization classes, etc., sewing circles supplying foreign as well as home missions, also sewing and mending for the poor and needy, and all social welfare work in general.

The National Catholic Women's Union urges the installation of maternity wards in our Catholic Hospitals to insure good Catholic influences, and the consolations of our Holy Faith to the Catholic mother in her greatest hour of need and in cases of emergency to safeguard the soul of mother and babe. We also urge the establishment of Catholic Girl's Homes and where these already exist, the co-operation and assistance of same. Our city groups are doing valuable work, not only assisting in a financial way but also looking after the moral welfare of the girls, for instance providing good literature, arranging retreats or securing able speakers on timely topics.

BULLETIN

Our organization issues a monthly Bulletin, thereby endeavoring to assist each and every member in keeping posted as to the activities of the Union, in the field of Christian Charity as well as the defense of Catholic principle for God and country.

Each State has a legislative body, and a National Legislative Committee was appointed at the last annual convention. A committee was also appointed to find ways and means to complete plans for a National Traveling Mission, with a listed room registry and to design posters for the railroad stations in all cities, directing traveling girls and women to a reliable, preferably, Catholic stopping place.

The National Catholic Women's Union has a membership of over 50,000. It is under the protection of His Grace, the Most Rev. S. B. Messmer, Archbishop of Milwaukee, and under the patronage of Our Lady of Good Counsel.

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Early Evidences of Catholicity in Schuylkill County

Schuylkill County lies east and south of the centre of the State of Pennsylvania in the eastern belt of the Appalachian system of mountains. Its irregular boundaries enclose an area of about 767 square miles, an area as uneven and varied as can be found anywhere in Pennsylvania. Schuylkill County was included in what was originally Chester, then Lancaster, then Berks, from which it was mostly taken, and the present boundary lines of it were made in 1811.

In the short compass of this article, the impossibility of giving an exhaustive treatment of so vast a subject is evident, but we shall endeavor to give at least the outlines of recorded evidences of Catholicity in this county of Schuylkill, of which we are deservedly proud. Unlike the three Wise Men from the Eastern Country who came to Bethlehem to seek wisdom at the little crib of Bethlehem, our first wise men in the persons of the first missionaries came from the Western parts to the East to bring with them the evangelizing message of Him who came to bring the gospel of peace and light to West and East alike.

Among those who gave their first help to bring the good tidings of redemption is mentioned the name of the heroic and fearless missionary, the Prince Priest Gallitzin, whose home life of priestly labors was in Western Pennsylvania, in the vicinity of Pittsburgh and environs. He began his work in Pennsylvania in 1796 and in 1800 built a church of pine logs, then the only one between Lancaster and St. Louis.

St. Patrick's Church, Pottsville, was the first Catholic Church in Schuylkill County. It dates back before 1827 when Rev. John Fitzpatrick came from Milton, Northumberland County, every Sunday to celebrate Mass for the people of Pottsville and vicinity.

The next Catholic Church was built in Tamaqua in 1833. Father Fitzpatrick, of Milton, occasionally administered to the Catholics of Tamaqua until the first pastor was appointed.

In 1839 there were but few Germans professing the Catholic faith residing in what is now known as Pottsville. During that year Father Steinbacher, S. J., missionary from Reading, visited the German Catholics and held services for them in St. Patrick's Church. In 1840 they bought two lots at Fourth Street and Howard Avenue (then known as Church Alley) on which to erect a church. This was for the parish now known as St. John's, and the stone church they erected is now St. Joseph's Church for Italian-speaking Catholics. The Rev. Joseph Burg was the rector of St. John's Parish until his death in 1849. Rev. Peter Carbon, Rev. Daniel Overholtzer, Rev. William Wigmeyer, Rev. Francis Newfield and Rev. Wachter succeeded Father Burg in the above order. And it was Father Wachter who began the present St. John's Church at the corner of Tenth and Mahantongo Streets. He was succeeded by Rev. Bernard A. Baumeister, who completed the church. And it is a credit to all who had anything to do with its erection. The year 1878 saw the coming of Rev. F. W. Longinus as pastor and the beginning of a long, successful and aggressive pastorate. For almost half a century he has administered the affairs with great success and is loved and respected, not only by all the people of his parish, but by the people of the city without regard to creed. It proved to be the beginning of great progress in the history of St. John's Parish. And now the parish of Father Longinus is acting as host for the 33rd Annual Convention of the Federation of German Catholic Societies of the State of Pennsylvania.

In 1840 St. Stephen's Parish, Port Carbon, was organized and until 1847 was a mission church, supplied from St. Patrick's, Pottsville. The church was built in 1840. At the time of its organization it also included New Philadelphia, which has since become a separate parish.

St. Vincent de Paul's Parish, Minersville, was established in January, 1846.

In 1847 priests from Pottsville began to visit Schuylkill Haven regularly. At that time, and for several years after, Mass was celebrated in the house of Patrick White, and afterward

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the school house and lot were purchased and services held there. In 1863 the present church was purchased. In 1865 the first resident pastor was appointed.

In 1853 the German-speaking people of Ashland requested Bishop Neuman to send them a German-speaking priest. In 1856 Rev. Matthias Meurer blessed and laid the corner stone of St. Mauritius Church. The church was opened for use December 28, 1856. The parish grew and prospered, and in 1873 Rev. F. W. Longinus became pastor, who remained until 1878, when he was sent to St. John's Church, Pottsville. The present pastor, Rev. A. Misteli, has administered the affairs of the parish since 1898.

The English-speaking Catholics of Ashland were visited by Rev. Jos. O'Keefe, of Pottsville, and later by Rev. Thomas Lindon, under whose ministry the church building was erected, in which Mass was first celebrated in March, 1857, by Father Lindon. This is what is now known as St. Joseph's Parish, Ashland, and at the time of its organization included Centralia, Mt. Carmel, Girardville and the Planes.

In 1852 the Rt. Rev. Bishop Neuman gave permission to the Catholics of St. Clair to build a church. The Rev. Wenceslaus John Repis was the first pastor of St. Boniface Church. He was a zealous and devout priest. He was succeeded by a number of successful pastorates. The present pastor, Rev. Joseph A. Schaefer, has maintained the zeal of his predecessors and has won the regard and affection of his people.

In 1855 Our Lady of Mount Carmel Church for German-speaking Catholics was built in Minersville. Rev. Matthew Joseph Meurer was the first pastor. The congregation still worships in the same building, which has been extensively improved and now has a convent and parochial school. Rev. John Vitt, D. D., has been the pastor for the past twelve years, and the esteem in which he is held is the best proof of his success.

Eighteen fifty-eight saw the erection of St. Kieran's Church, Heckschersville, and the first resident pastor was Rev. John B. Scanlon, who remained until 1867.

The Church of St. Canicus, Mahanoy City, was dedicated in 1866, three years after the corner stone had been laid, October, 1863. The boundaries of the parish extended down to Gilberton, including Shenandoah and all the mining villages between those places and Mahanoy City.

In 1864 the German Catholics of Mahanoy City wanted religious services, and Father Deppman, of St. Clair, and Father Grunther, of Philadelphia, made this a missionary station. The corner stone of the church, now known as St. Fidelis, was laid September, 1866. To-day Rev. Wm. Hammecke most ably administers the affairs of this parish, and only last year a beautiful new school was erected, a monument to his priestly zeal and endeavor.

St. Mary's Church, St. Clair, was built in 1864. This parish was formed from Port Carbon and Pottsville parishes. The services were first held in St. Clair Hall.

On August 10, 1870, St. Joseph's Parish, Girardville, was organized. For two years the congregation worshipped in a temporary chapel erected on a lot near the present church.

In July, 1870, Rev. Henry O'Reilly was appointed pastor at Shenandoah. The corner stone of the Church of the Annunciation of the B. V. M. was laid 1872. The first Mass was celebrated in this church December 19 of the same year.

St. Mary's Church at Mahanoy Plane was erected in 1874.

In 1854 the corner stone of the Church of the Immaculate Conception, Tremont, was laid.

The parish of St. Mary Magdalen was organized on December 24, 1879, at Lost Creek. The congregation worshipped in a public hall until Christmas, 1880.

The early evidences of Catholicity in Schuylkill County proved to be of permanent origin and as seed sown in fertile soil, for it has brought forth fruit in abundance. Who among the pioneers could have foretold the growth of the Catholic Church in Schuylkill County as we know it to-day. We are all proud of the fact that our own Cardinal Dougherty was born and reared at Girardville, in Schuylkill County. Under his administration we find the most rapid growth in Schuylkill County. To-day there are over 110,000 Catholics in Schuylkill County.

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Contribution of the Catholic German Immigrants towards the Development of America

(Continued from Page 21)

they and their children operated 410,000 farms. If to those is added the number of farms worked by Germans of the first and second generation in Texas, California, Oklahoma and Oregon, and those occupied by the descendants of the colonists of 1790-1860, the number rises to more than 672,000, with more than 100,000,000 acres. This is nearly twice as much as the agricultural area of Great Britain and Ireland together. Dr. Och, from whose book these items are taken, (Der Deutsch-Amerikanische Farmer, pp. 62, 64, 154 ff.) does not include in his calculations the German immigrants who arrived since 1860 in the Middle Atlantic States. If these were added, the number of farms and the millions of acreage would be swelled considerably. But even without them every ninth farm in the United States and one-eighth of the acreage devoted to agriculture is in the hands of Germans. The advance sheets of the Census of 1920, which have just come to hand, show that the immigrants from Germany are still leading all the other nationalities in the pursuit of agriculture. According to the figures of the Census, they now operate 140,667 farms, which is more than one-third of all the farms held by the foreign born, the next being the Swedes with 60,000 and the Norwegians with 52,000 farms. The seventeen million acres represented by the farms of the Germans (the average size of farms held by immigrants is 191.3 acres) form a new item. Dr. Och's calculations refer to the year 1900, when the bulk of these German farmers was either not yet in the country or at least did not hold independent positions. Hence these seventeen million acres may still be added to the numbers given above

These German immigrant farmers besides increasing very considerably the national wealth, added millions to America's "sturdy yeomanry, the country's pride." Among this "sturdy yeomanry" the Catholics are probably more numerous proportionately than the non-Catholics, because the German provinces from which the Catholic contingent recruited itself are on the whole more extensively agricultural than the home provinces of the Protestants

The American Historical Review, while giving a very favorable notice of Dr. Och's work, regrets that some special features of the German agricultural activity were not dealt with more extensively. "The influence of the small farm," it says (Vol. 20, p. 209), "upon the agricultural success and stability of the nation is an interesting subject for investigation. In this respect the Pennsylvania German farmer of the eighteenth and the Wisconsin farmer of the nineteenth century furnished an object lesson. These small farmers did their work well with their own hands, assisted by their families; they bought more land when they had the money to pay for it; they did not take large farms with heavy mortgages, which might turn them out of house and home in a bad season."

A RURAL FOUNDATION

As an instructive instance of the development of a German rural foundation we take from Monsignor Houck's splendid work, "The Catholic Church in the Diocese of Cleveland" (pp. 435 ff.), the substance of a description of the beginnings of Glandorf, a thriving little community in Northern Ohio. Although in many respects not differing from the origin of other settlements, it contains some characteristic features. "On November 27, 1834, the Rev. William Horstmann arrived with eight (Catholic) Westphalian colonists in Detroit. He himself and one of his company traveled on foot to Putnam County, Ohio, to select a suitable place. They purchased a large tract of good timberland from the government and sent for the other members of the group. Their hardships began with the work of clearing the forest. The first fruits raised on the soil were necessarily scant and had to be ground on a rudely constructed handmill. To reach the nearest market seventy miles of trackless forest, inhabited by Indians and infested by wolves and snakes, had to be traversed. As early as 1837 the brave colonists constructed a rude church and opened a school. The pastor attended

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to the instruction of the children until the services of a teacher could be secured. In 1835 two baptisms were recorded. In the meantime new settlers arrived. In 1840 the settlement counted 590 communicants, and there were thirty-five baptisms. The following year the enterprising settlers erected a brick church. In 1878 the parish had the satisfaction of assisting at the dedication of its present magnificent church, one of the finest Gothic structures of Ohio, replacing the first log chapel, in which Father Horstmann had preached from a section of a hollow sycamore tree.

THE BENEDICTINE ABBEYS

The most far-reaching instance of German Catholic colonization is probably the transplantation to this country of the great Order of St. Benedict by the venerable and intrepid Father Boniface Wimmer, O. S. B. He founded St. Vincent's Monastery, forty miles east of Pittsburgh in 1846. In 1855 his foundation was erected into an Abbey, and he was elected its first Abbot. In 1854 the Swiss-German Benedictines made a similar foundation at St. Meinrad, Indiana. Like their forerunners of thirteen centuries ago, the sixteen abbeys with their many tributary houses which sprang from these two original foundations, became living centres of civilization for wide areas, while their immediate surroundings, by patient toil, were transformed into veritable paradises. Like the abbeys of old, they included education in their program, so that now several thousand of the American youth receive their academic and collegiate education in these institutions. Many of these establishments are seats of highest ecclesiastical learning and the homes of artists of brush and chisel. The daily rendition of the Divine Office stimulates them to the highest degree in the constant study of the Church's own music—the Gregorian Chant. The same story might be told of the motherhouses and seminaries of the other religious communities which came from Germany. Frequently they located in wild and uncultivated spots, and by their very presence gave courage and strength to other colonists.

THE GERMANS IN THE CIVIL WAR

Our picture of the peaceful German invasion of the Northwest would be incomplete if we omitted showing its bearing on the great crisis of the Civil War. In view of the difference of the agricultural methods in the North and the South, every furrow which the German farmer turned, every acre the courageous settler wrested from the prairie or the virginal forest, meant a blow to the South, even aside from the increase of the supply of able-bodied men who would be at the command of the government should any need arise. One historian of the Civil War, Draper (quoted by Dr. Och, p. 43), tells us that in 1860 the German element was second in importance only to the Anglo-Americans. However this may be, the fact remains that the South held both the Irish and the Germans in like execration. "The Irish and German immigrants, only yesterday arrived, are seized by the agrarian fever." Concerning the Germans in particular we learn that their mental development, though in a certain sense apart, was pronounced. They brought with them industry and intelligence. The German peasant avoided the populous cities and preferred to settle down in the rich prairie lands. Assisted by his wife, who shared his labors, he changed the prairie into rich fields and blooming gardens. Patient, industrious, independent, he looked upon slavery with hatred and upon the slave owner with contempt. Moreover, the idea of the political unity of the United States was uppermost in the minds of these, as probably all other immigrants. The goal of their journey had been the country as a whole, America, the Union unbroken and unbreakable, not Maryland or Ohio or Minnesota. Loyalty towards the Stars and Stripes was nowhere more general and deep-seated than in the hearts of the population of the peasant empire of the northern Mississippi valley.

When the Civil War broke out the Germans stood loyally by the Union government. Rev. Francis X. Weininger, S. J., a most popular and efficient missionary in America in the years 1848-1888, a German-Austrian by birth, states emphatically that the Catholics were "politically

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and ethically sound. All genuine Catholics in the North are for the Union of all the States. They are in this respect as loyal as can be desired, and they abhor slavery." During the agitation over the Kansas-Nebraska Bill no less than eighty German papers protested against its passage. The Germans of the Northwest are credited with having furnished 100,000 votes for Lincoln in 1860. The President's call for a three-month enlistment in the beginning of the war nowhere found a stronger response than in those States which had the largest German population. But no definite number of Germans serving during the course of the war can be given. The information concerning the number of foreign-born Union soldiers, which is found in the Records of the U. S. War Office, is of such a scant and haphazard nature that not even a tolerably good estimate can be based upon it. (See "Army Statistics of the Civil War," by Thomas F. Meehan, in "Historical Records and Studies" (published by the U. S. Catholic Historical Society, New York, Vol. XIII, May, 1919, pp. 129-140.) Concerning the American born of non-English extraction, whose number is of course very much larger, there are no records at all. It is therefore with the greatest reserve that we register the opinion of Mr. W. Kaufmann, who thinks that he can put the whole number of soldiers of German blood at some 700,000. (Die Deutschen im Amerikanischen Buergerkriege, pp. 118 ff.) However incorrect this figure may be, certain it is that there were twenty-five entirely German regiments, and many more in which half of the men were Germans, and that besides German soldiers served in all parts of the Union forces.

The first great deed of the German-American soldiers, one of the most important feats of the war, was the salvation of St. Louis, carried out by four regiments of German volunteers under an American commander, General Lyon. Without this bold coup de main, the siege of Vicksburg might have been preceded by a siege of St. Louis. It is impossible here to enter upon details of the achievements of the German-American soldiers during the war, as they never for any great length of time formed larger separate bodies. We should mention, however, that many of the German officers, who had received military training in the Fatherland, rendered eminent service as drill masters, in the artillery corps and in the production of military maps. There were but few Germans in the South. Their flourishing little colonies in Texas went through a horrible persecution by lynchers, Indians and the secessionist government on account of their unflinching loyalty to the cause of the Union. Similar outrages were committed against Germans in Missouri. If the terrible Civil War was necessary to save and advance American civilization, German-Americans, Catholics and non-Catholics alike, shirked no sacrifice demanded of them and at all times performed their patrotic duty. They have no reason to be ashamed of their record.

FACTS FROM THE U. S. CENSUS

It may be of interest to insert here a few other data culled from the Census of 1890 and 1910, by Dr. Och. They throw light upon the habits of Germans who did not settle on farms, besides bringing out other interesting characteristics. It is a well-known fact that undesirable characters have been rather numerous among the emigrants from every country. While German immigration was not an exception to this rule, it is a striking fact that in the entire German population, as given in the Census of 1910, including both immigrants and children of immigrants, the number of commitments for crime was only 3.83 per thousand persons. This is a very small percentage indeed, and gives the German immigrant an enviable record as compared with other nationalities. (Census of 1910, Volume on Prisoners and Juvenile Delinquents, page 128.)

The Census reports of 1890 bring out the fact that the number of owners of unencumbered homes in the cities is much greater among the Germans than among the Americans. We give here the figures for some cities—the first referring to Americans, the second to Germans (in round numbers): Baltimore, 6000, 8000; Buffalo, 1000, 6000; Chicago, 5000, 14,000; Cincinnati, 1000, 6000; Cleveland, 2000, 6000; Pittsburgh, 1700, 3300; St. Louis, 2000, 9000. (Och, p. 125, note.)

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HIGHER EDUCATION

The advance sheets of the Census of 1920 contain another striking item. Among the present foreign-born population only 49.7 per cent have sought naturalization, whereas the percentage of naturalized Germans is 73.6, or 1,213,451 out of a total of 1,648,884. This represents the largest average of naturalized immigrants from any European country.

German names are frequent enough in the business world as well as in the professions of medicine and law. But the question might be asked: "Are Catholics proportionately represented?" We do not deny it, but we hesitate to affirm it. Loud complaints have come from the ranks of the German Catholics themselves that they are not as well represented as they ought to be in the higher walks of life. German Catholics but too often neglect the opportunity of giving their children a higher education. It has been said that German priests do not sufficiently encourage parents to send their children to the Catholic high schools and colleges. While I will not venture to affirm that the charge is justified, I may be permitted to offer at least a partial explanation. A large percentage of the German immigrants settled in the country, where for decades there was hardly any opportunity for higher education, unless a settler was wealthy enough to send his sons and daughters to the far-away Catholic boarding school. And as the German farmer would buy no land unless he had the money to pay for it, so it seems the German parent, even in the cities, shrank from embarking upon educational ventures which seemed extravagant and costly. While giving due credit for this habit of conservative thrift, a most valuable asset in American life, I do not hesitate to suggest that in the future it be combined with a greater measure of ambition and enterprise. It is evident, however, as we shall see presently, that the German Catholics are by no means without prominent men.

PRIESTS AND RELIGIOUS

We need scarcely enlarge upon the tremendous influence of the Catholic priesthood and of religious teachers. Closely in the wake of the German immigrant came the German priest. Bismarck took good care in his own way, when the need of German priests was the greatest, a more plentiful supply of them reached our shores. His Kulturkampf sent hundred of zealous apostles to our country, where they gave themselves with wholehearted devotion to the service of the American Church. Judging from the names given in the Catholic Directory for 1921, there are at the present writing some 6000 priests of German origin in the United States. As the total number of priests is 21,643, this would represent 27 per cent. In other words, while being only 21 per cent of the entire Catholic population, the German Catholic element furnishes 27 per cent of America's priesthood. A considerable number of them, especially in religious orders, are employed as professors in high schools, colleges, seminaries and other similar institutions. A goodly number of educational institutions owe their origin exclusively to the initiative of Germans, for instance, the four colleges established by the former Buffalo Mission of the German Jesuits, the several colleges founded by the Franciscans, and, as already stated, the numerous institutions of learning connected with the Benedictine abbeys.

Many religious communities of women likewise trace their origin back to German foundations established at the time of the Kulturkampf, when large numbers of saintly religious women were expelled from their homes, their schools and their hospitals. These Sisterhoods, as far as can be estimated from the Catholic Directory for 1922, number approximately 18,000. This represents a splendid percentage of the total number of Catholic Sisters, which is placed at 82,000. Considering the fact that many young women of German descent have entered into religious communities that are not of German origin, this number is probably a low estimate. Twenty to twenty-two thousand would probably be nearer the right number. But apart from the accuracy of these figures, one fact stands out in bold relief -they have done their duty nobly for God and Church and Country in the fields of religious education and

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every form of Christian charity. These communities enjoy a good reputation both for religious spirit and discipline and for efficiency in their schools and hospitals.

Among the German priests conspicuous in the service of America the greatest number were engaged in missionary endeavors. During the century preceding the Declaration of Independence, ninety-five German Jesuits were attached to the Mexican province of their Order, and many of these labored in what is now the Southwest of our great Republic. Among these we find the names of Fathers Francis Herman Glandorf, Francis Eusebius Kino (Chino, an Italian by name, a German by citizenship and association), Anthony Balthasar and James Sedlmayr.

In 1793 the clergy of the Diocese of Baltimore, with the approbation of the Holy See, assembled for the election of a coadjutor, an eventual successor to their beloved Bishop John Carroll. The votes united upon Lawrence Dominic Graessl (Gressel), a young Bavarian priest, who had arrived in the country only five years before. But while the official Bulls were being made out in Rome, the zealous priest, already weakened by sickness, died in the service of the victims of yellow fever, then raging in Philadelphia.

The first Bishop of Detroit was the Right Reverend Frederic Rese. He had fought in the battle of Waterloo, and then begged his way to Rome, where he made his studies at the Propaganda. There he enjoyed the privilege of serving the First Mass of Father Mastei-Feretti, later Pope Pius IX. Under the direction of the saintly Bishop Fenwick of Cincinnati he began his work among the Germans of Ohio, and also labored successfully among the Indians. In 1829 he was sent by his bishop to Europe to obtain financial aid, but especially to find priests. It was on this occasion that he performed what is no doubt the outstanding deed of his life. By his eloquent representations of the dire needs of the Catholics of America he induced several members of the imperial family of Austria to establish the Leopoldine Society for the purpose of assisting the struggling Church of the United States. Most liberal donations from the Austrian Empire and Germany were the result. Between 1831 and 1846 alone 691,000 florins (about 230,000 dollars) were sent across the ocean. In those days this represented an enormous sum of money. All the dioceses of this country were the beneficiaries of the noble work of this society. Without this timely assistance the Church in America would have suffered great distress. (See Synodal Letter of the Fathers of the IV Provincial Council of Baltimore, May 22, 1840.)

Father Rese was Bishop Fenwick's most intimate friend and his right hand in the administration of the extensive Diocese of Cincinnati. But no sooner had he been promoted to the Bishopric of Detroit, when, to the bitter disappointment of his friends, all his ability and prduence seemed to abandon him. He was at variance with nearly all his priests. Believing further efforts fruitless, he journeyed to Rome, where he arrived in a state of complete mental exhaustion and torpor. He remained in this condition during the last thirty years of his life and died in his native country in 1871. The mistakes of his brief administration were no doubt the result of the enfeebled condition of his mind. He will always stand out prominently for his success in enlisting the aid of Catholic Germany and Austria for the struggling Church in America.

The Reverend Henry Lemcke, a converted Lutheran, was induced to come to this country in 1834 by a letter of Bishop Kenrick of Philadelphia. While giving his services to his countrymen and others, he founded Carrolltown, named after the first American bishop. For many years he worked together with Prince Gallitzin, that great apostle of Pennsylvania, and was instrumental in bringing about the first Benedictine foundation, the Archabbey of St. Vincent, which Reverend Boniface Wimmer, O. S. B., established at Beatty, Pa. He wrote the life of Prince Gallitzin and several minor publications and contributed in the interest of Catholic America to various papers in Germany. Father Lemcke died a member of the Benedictine Order.

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Most Reverend John Martin Henni, first Bishop and later Archbishop of Milwaukee, began his career under Bishop Fenwick and Vicar-General Rese of Cincinnati, as missionary in Northwestern Ohio and was for some time pastor of the first German congregation of Canton, Ohio. Later, in Cincinnati, he founded the first German Catholic paper, the "Wahrheitsfreund," which he edited for several years with much tact and firmness. To rouse interest in American affairs in Germany, he published a little work under the title, "A Glance Into the Ohio Valley." After filling for some years the post of Vicar-General of Cincinnati he accepted, in 1843, not without interior struggle, the appointment as Bishop of the newly formed Diocese of Milwaukee. Here he found five priests and a Catholic population of some 8000 souls. At his death, in 1861, the archdiocese numbered several hundred thousand Catholics, was well equipped with schools, possessed a flourishing seminary and a Catholic normal school for lay teachers.

Right Reverend Frederic Baraga, first Bishop of Marquette, began the study of theology after finishing a course of jurisprudence at the University of Vienna. He was an Austrian citizen, and, though Slovenian by extraction, acquired the mastery of the Slovenian tongue only during his later student years. After two years of priesthood he resolved to devote his life to the missions among the Indians. He arrived in America in 1830, and at first gave his services chiefly to German Catholics. He was soon transferred to the Indians, and within a short time acquired the knowledge of several Indian dialects. His first pastoral letter appeared in English and in the language of the Chippewa Indians. He is the author of a Chippewa grammar and dictionary, the only ones in existence, and of prayerbooks in the Chippewa and Ottowa languages. In the wilderness of his Indian Missions he composed books in Slovenian, which spread rapidly among his countrymen in Europe.

Bishop Baraga's faithful companion was Father Edward Jacker, beloved by the reds and whites of the Diocese of Milwaukee. He is especially famous for the discovery, after many years of study and research, of the tomb of Father Marquette, the great missionary and explorer. He also published several writings in English and German, chiefly referring to the grave of Marquette and to the missions on Lakes Superior and Michigan.

The Reverend Joseph Andrew Stephan, after laboring in various places, served as military chaplain during the whole Civil War with the troops of General Thomas, in which capacity he was extremely popular with privates and officers, including the general himself. He then chose the life of an Indian missionary and eventually became Director of the Bureau of Catholic Indian Missions. He worked untiringly for the welfare of the Indians, in particular for the maintenance of the Indian Catholic Schools. His contemporaries do not hesitate to compare him with the Venerable Isaac Jogues and the great French missionaries of two centuries ago.

Incidentally we wish to state here that German priests, especially of the Benedictine, Jesuit and Franciscan Orders, formed a very numerous contingent among the Indian missionaries. In 1910, the only year for which we have anything like statistics, at least one-third, and possibly one-half, of all were of German extraction. German lay-brothers and nuns, too, in large numbers labored, and still labor, mostly as teachers, in the Catholic Indian missions.

LITERARY ACHIEVEMENTS

The German Catholic pioneers, as is evidenced by the foregoing biographical sketches, served the country of their adoption by their intellectual endowments and with their pen, no less than by their painstaking physical labors.

The clergy took an active part in the literary productions of the day. A directory of German priests, appearing in 1882, shows that some thirty among them were engaged as writers, chiefly, though by no means exclusively, in the German language. Thirty years later we find that sixty-six German-Americans contributed articles to the Catholic Encyclopedia. In 1868, when the country had not yet recovered from the effects of the Civil War, a group of German-American priests united for the establishment of a clerical monthly, the "Pastoralblatt," of St.

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Louis. Among its first contributors were the Right Reverend H. Muehlsiepen, Vicar-General of St. Louis; Dr. Salzmann, for many years intimately connected with the Milwaukee seminary; Reverend Innocent Wapelhorst, later a member of the Franciscan Order and the author of a famous work on Liturgy and other publications; Reverend W. Faerber, editor of the "Pastoralblatt" for thirty-two years, author of a widely used catechism (German and English) and other ecclesiastical works.

We may be permitted to mention briefly the names of a few more priests and laymen who are distinguished for their intellectual achievements and their literary work. Right Reverend William Stang, first Bishop of Fall River, 1904-1907, wrote a number of books in Latin and English, among them, "Socialism and Christianity" and a Pastoral Theology. Right Reverend Martin Marty, O. S. B., held several important positions in his Order, worked as missionary among the Indians and is author of a German life of Archbishop Henni and other works. He governed the Diocese of St. Cloud as its second bishop, 1868-1873. Gustavus Bruehl, M. D., physician in Cincinnati (died 1903), wrote exquisite poems on the life of the American aborigines under the pen name of Kara Giorg, contributed articles on archaeology and ethnology to learned periodicals and assisted with his pen the Catholic press in America. Dr. Edward Preuss, before his conversion professor at Berlin University, was editor-in-chief of "America," the German Catholic daily of St. Louis, from 1873-1904. He remained with this paper, though positions with very high salaries were offered to him by non-Catholic publications. The first magazine for Catholic children was issued in New York by John Gottsberger, who, together with Francis Cooper, whose ancestors wrote their name Kuper, became one of the life trustees of the Brooklyn Benevolent Society. Reverend John J. Ming, S. J., for thirty-six years professor of philosophy in Jesuit colleges, is the author of three works on the nature of modern Sociology. Reverend Rudolph Meyer, S. J., well-known lecturer and writer, was repeatedly president of colleges and provincial of the Missouri Province of his Order and for several years assistant to the General Superior for the English "Assistancy." Reverend Bonaventura Hammer, O. F. M., wrote over fifty German books, among them several on the history of Catholic America. Over 300,000 copies were sold of one of his devotional productions. His German translation of Lew Wallace's "Ben Hur" ran through more than a hundred editions. Charles George Herbermann, Ph. D., etc., for more than forty years librarian and professor of Latin in the College of the City of New York, took a very active interest in Catholic societies of all kinds and founded the United States Historical Society, whose president he remained for eighteen years. He promoted by every means in his power the study of United States History, as well as the general history of the Catholic Church. He is the author of a number of works on historical subjects and was one of the chief promoters and the editor-in-chief of the Catholic Encyclopedia, that truly monumental work.

Reverend Michael Heiss, the first president of the Milwaukee seminary, was famous as a theologian and is the author of several Latin works on Dogma and Exegesis. In 1868 he became the first bishop of La Crosse. In the Vatican Council he belonged to the Commission on Dogma. When transferred to Milwaukee, 1891, he left his diocese in a condition of perfect order, unencumbered by debt, and with all its ecclesiastical institutions flourishing. As Archbishop of Milwaukee he celebrated the first Provincial Council. To his able scholarship and his energetic co-operation with the bishops of Wisconsin, as well as with the large body of the Lutherans of the state was due the defeat of the Bennett Law, which would have meant the destruction of the parochial schools.

Venerable John Nepomucene Neumann first attended the scattered Catholics of Pennsylvania and western New York. During his few leisure hours he wrote valuable treatises on botany. He became a member of the Redemptorist Order, but was soon made Bishop of Philadelphia, 1852-1860. He founded a Congregation of Sisters of the Third Order of St. Francis, which to-day counts 3000 members; he introduced other religious communities from

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M. Melusky

Europe, among them the Sisters of Notre Dame of Munich, who to-day number 340 houses, with nearly 8000 members, having over 120,000 children under their care. Declared Venerable in 1896, we cherish the hope that he will soon be beatified. The promoter of the Cause of his beatification in Rome declared publicly on December 11, 1921, that this event will delight the hearts of all Catholics, in particular the Germans who gave to the Venerable Neumann his father, and the Bohemians who gave him his mother.

THE GERMAN CATHOLIC PRESS

The German Catholic press—there were in 1910 forty-two German papers, among them two dailies—is one of the greatest achievements of the German Catholic element. These papers were fashioned, as far as circumstances permitted, upon the model of the vigorous Catholic press of Germany and drew from it a great measure of inspiration and intellectual support. Besides ecclesiastical and general news they carried devotional and catechetical articles, and they never failed to defend the Church against the attacks of non-Catholic organs. It goes without saying that they were uncompromising defenders of the parochial school system. They wielded a great influence in the struggle against the rising power of Socialism and other anarchical tendencies. As to the production of parish histories, the Catholic Historical Review (1919, p. 294) does not hesitate to say that "the best models are those of German parishes throughout the country."

CENTRAL VEREIN AND CENTRAL BUREAU

This article were not complete did we not give space to the story of the foundation of the great German Catholic Central Verein—Deutscher Roemischkatholischer Central Verein. It was founded in 1855, and its chief purpose, though not its only end, was the defense of Catholic interests. In 1868 Pope Pius IX wrote to this Society: "Rejoice, beloved sons, that Almighty God, while calling you to defend by word and deed the sacred rights of religion, has made you worthy not only nobly to confess His Holy Name, but also to contribute your share to that victory which He is going to grant to His Church." After the appearance of the great utterances of Pope Leo XIII, on the Social Question, the Central Society defined its religious attitude more accurately. In the year 1901 it declared the promotion of Catholic Sociology its principal object. This resolution had been prompted by its contact with Catholic Germany. There such studies were cultivated extensively. The conviction that sooner or later the various evils rife in the world of labor and capital would assume critical proportions intensified the movement. At the convention of the Central Verein in Chicago, 1911, His Excellency, the Papal Delegate, Diomede Falconio, later Cardinal, said in an address to the assembly: "You have been the leaders in the parochial school question. Be now the leaders on the way of Social Reform." The German Catholic press carried frequent articles on the Labor Question, on Socialism, on the rights and duties of employers and employees, and brought explanations and comments on Pope Leo XIII's sociological pronouncements. English Catholic papers were still blind to the dangers of Socialism. While these were contending that there were no Socialists in this country except a few Jews with German names, the Central-Verein opened sociological courses in connection with its annual conventions.

Not content with this, the Verein resolved, in 1908—after waiting in vain for other Catholic organizations to take the lead—to establish the Central Bureau (Centralstelle—as the headquarters of its religious and sociological activity. The Central Bureau, now located at 3835 Westminster Place, St. Louis, Mo., at once began to publish leaflets and pamphlets on timely questions in both languages. Some of these publications, especially those in English, spread by the hundreds of thousands of copies. Of its free leaflets, 30,000 copies in German and 50,000 in English were distributed during the year 1920 alone. The Bureau issues a sociological monthly, the "Centralblatt and Social Justice," in German and English. Some forty times a year it sends out "Press Letters" on religious, apologetic and social topics to the Catholic papers, both English and German. It is always prepared to answer inquiries on

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social and economic questions. This is not an easy task, each answer often requiring hours of study. It investigates charges made in newspapers and lecture halls against the Church, against the clergy and against our Sisterhoods. By tracing the antecedents of ex-priests and ex-nuns it had done much to rid our country of this pest. Getting in touch with state legislation it has prevented the passage of objectionable laws, on particular in Missouri and Illinois, and has more than once succeeded in substituting good and wholesome laws for detrimental ones. It has co-operated with the American Asssociation for Labor Legislation, the National Child Labor Committee and similar bodies to promote the welfare of the working classes. It keeps in close touch with the Catholic Social Guild in England, the Catholic Volksverein in Germany and other foreign organizations of like character for the exchange of useful ideas.

During the Great War the Central Bureau contributed generously to the Catholic War Fund; it published and distributed over 200,000 copies of prayerbooks for soldiers and pamphelts for their moral protection; it supplied the chaplains with articles of devotion and donated footballs and other sporting goods, and to-day it is ever active in appealing for the relief of the sufferers in Central Europe and Russia, for prisoners, for the Catholic Missions abroad and among the Indians at home.

A great deal of the success of the Central-Verein is due to the untiring activity of Mr. Joseph Frey, of New York, who since 1901 was a member of its executive committee and from 1911 up to the time of his death in 1919 was its national president. Gifted with a statesman-like vision, Mr. Frey understood the needs of America. It was his ambition to serve his country by making the Central-Verein an ever-growing powerful agency for the welfare of Church and State. Personally, a genial character, jovial, very charitable, a lover of the deed that passes unseen, and endowed with a mind that combined tact, firmness and prudence, he sacrificed to the interests of the Central-Verein generously of his time and of his money. He traveled much in its service, kept in close touch with the leading personages of the Church, and was in turn highly esteemed by them.

We cannot conclude this description of the Central Bureau, to whose support German Catholics contributed annually some $10,000, more appropriately than by quoting a letter from His Grace, the Achbishop of St. Louis, dated January 20, 1922: "I have followed with interest the development of the Bureau during these later years, and I recognize it now as one of the most useful and practical agencies of the Church and Catholic Society. It combines at once a publishing house, a school of Catholic Sociology, a centre of propaganda and a bureau of exchange for the many Catholic social activities, seeking to serve the workman in the city and the farmer in the country, and to make for the one and the other their Christian homelife possible and comfortable. The Central Bureau has a permanent mission, and it should be fitted to continue by a permanent endowment."

I do not believe I could find a more fitting conclusion to this article, summing up the racial contributions of Catholic Germans to our country than the words addressed by Theodore Roosevelt to the delegates of German societies who were received at the White House on November 19, 1904:

"Each body of immigrants, each element that has been added to our national strain, has contributed something of value to the national character; and to no element do we owe more than we owe to that element represented by those whom I have the honor this day of addressing."

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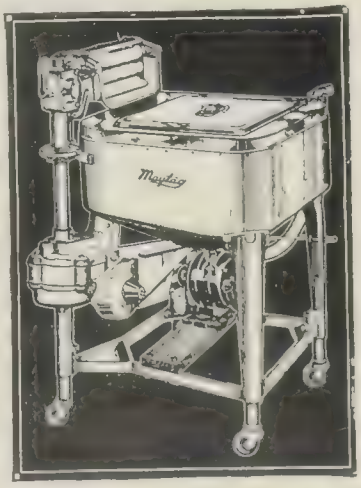

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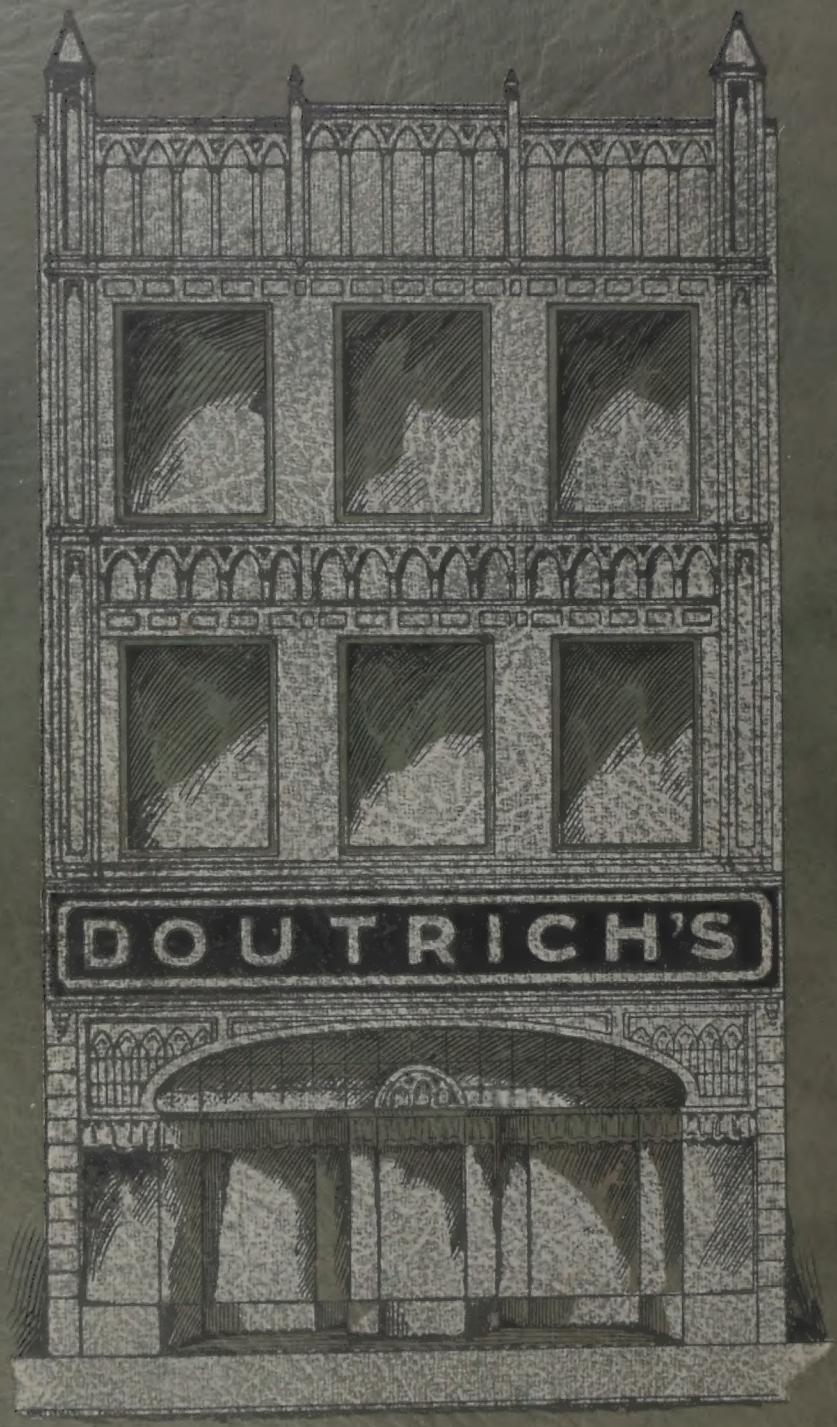

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